



By Santosh Jha

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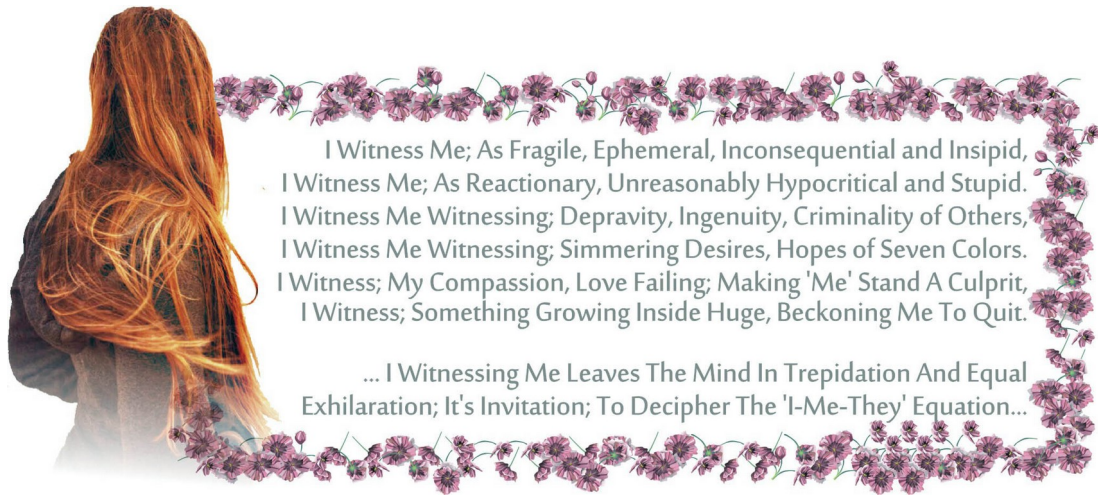
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PREFACE

The Reality of 'I' is unfathomably colossal. The horizon of the *Witnessing* potentials of 'I' is beyond cosmos. It is because; 'I' is not merely part of all probabilities of realities; it is rather the sole context of all realities, at their perceptual dimensionality. 'I' is in fact embedded in witness-ability of all probabilities of realities. However, magically enough; 'I' is not even required for most realities to emerge and also; the witnessing processes of 'I' are in fact not even called for, as most humans go about their life-living.

This very juxtaposition of two extreme realities, not only about 'I' but all realities of life-living, seems mystically magnificent and hugely blissful. This, however, is no more mystical. Contemporary science unravels most mysticism and brings them on the table of logical and tangible reality. This modern knowledge of the 'dualism' about 'I' and other realities is fascinating knowledge; even though it has been a subject matter of human investigation since thousands of years.

It clearly shows, there are two somehow mutually exclusive pathways of life-living – One, where ‘**The I**’ is aware and consciously factors in the dimensions and dynamics of ‘Me’, desiring to journey the landscapes of novel and alternative experiences, which *Witnessing of Me* and other realities, ushers in. Secondly, ‘**The I**’ is unaware and unwilling to get bothered, as the life-living in singular experience of utility-worth of culturally benchmarked successes, is what matters and the *Me* wishes to end up with.

Very humbly but sincerely, this eBook witnesses some realities as well as ‘**The I**’, in their holism, entirety and totality; to list out probabilities of all experiences. It journeys some hypotheses and inquires into some ideas and idealisms, with a singular aim to help you optimize your potentials as individual and augment your life-living wellness. Welcome.

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CHAPTER 1

Mathematics of Mortality; Poetry of Immortality

One hundred billion humans were born and died, before I happened and could internalize that ephemerally, I am part

of this *mathematics* of magnitude but, with unimaginably un-expressible *poetry* of brilliant potentials of probabilities. It is what the consciousness of 'I' experiences, as it witnesses 'Me' and its theatrical demonstrativeness, performing to the scripts of life-living causalities.

The queer and mystically marvelous juxtaposition of contrasting feel of this massive reality, stretched before *Me*, which *I* can experience, makes me wonder – Has the reality been designed this way or is it my cognitive structures, which witnesses them in multidimensionality? Are they there in form-finality, or is it inside my brain states? Whichever way; this baffling, mesmerizing yet, thought-numbing dimensions of reality are experienced and internalized, as *I Witness Me*.

The Sun rises, after every sunset; yet my optimism never; after sinking beyond the horizon of probabilities. As *I Witness Me*, unraveling before it the realities of humanity, its crumbling and criminalized edifices and the cosmic constructs in its holism; the rainbowish landscapes of realities are manifest. Like the ocean, offering not a single drop of water for a parched throat; my mental panorama sees no worthiness in humanity universe of 7.5 billion heads. I sink into the inquisition – Is this design of destined finality of reality or is it just what human potentials and propensities have un-conscientiously transformed their world into.

Infinite such thoughts and feelings journey the landscape of my Consciousness, as *I Witness Me*. It is well within the known and internalized reality of I's already witnessed inventory that all these are not only what I alone have witnessed or witnessing. Millions before 'Me' have done the same and millions after 'I' shall have the same registry of reality as their 'I' shall *witness* 'Me'. The probabilities are - the 'I', the **Milieus** and the **Witnessing** are all generic to the *Media* called **Consciousness**. The cyclicity between dialectical realities of Consciousness and Milieus is immortal. I am part of ephemeral entity of mathematics of billions born and dead but the processes and their poetry are immortal.

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CHAPTER 2

Witnessing, Pre-State and Eligibilities

Witnessing happens; questions happen and then, the consciousness journeys the pathways of probabilities of answers. *I witness Me* in so many probabilistic dimensions and wonder - Did the evolution design brains to witness definitiveness of singular reality through the dialectical progression of questions-answers or is it purely and exclusively human trajectory, as humanity consciously channeled its 'brain-ability' to such levels of thoughtfulness, where reality becomes only a probability?

As 'I' keeps *Witnessing* 'Me', probabilities unravel all mathematics, biology and poetry of life-living. The realities of I, Me and Witnessing apart; the actuality of the very process of *I Witnessing Me* is a marvelously mystical potential. The most exhilarating part however is that modern science has deciphered the body-brain mechanisms of this process of *I Witnessing Me* and ancient spiritual philosophies have documented its *artistry* thousands of years back.

Witnessing itself is baffling; even invitation to trepidation and precarious experiencing. Observing is not witnessing; is it? Observing itself seems preliminary act or pre-state of witnessing; is it? Strangely enough, but not so mystically; witnessing seems to be happening; without observing and even aloof to observance ritualism; aint it? Witnessing does not seem like a truly sensory process. It may very well be a cognitive reality of the higher consciousness. Or, is it something like a holographic event, in which the event seems to be happening somewhere, but its causal structures are somewhere else?

I, As It Witnesses Me, very much seems like a multidimensional and multi-causal reality. This complexity about realities, especially human realities and their inexplicably cocktailed experiences, are treasures of unimaginable worth and utility. They are worth witnessing; when processes of *witnessing* finally actualize them at the registry of cognitive reality. But then, treasures are not

available without eligibilities. Observance may be a mechanism; witnessing is very much like processes. 'I' also *observes* 'Me' but 'I' needs potential-optimization of consciousness evolving to internalize the processes of *witnessing*.

The realities of I, Me and Milieus, their witness-able landscapes and experience-able dimensions are all very much embedded and entrenched in tangible processes of brain states and plexuses but their functional manifestations and cognitive registry need *eligibility* of Consciousness. It is not easy to understand the intricacy involved in above expressions but it can be understood peripherally by an example.

Most people, as is the populist desirability regime in modern cultures, spend their entire life laboring hard to attain and possess all material successes and consumptive stuffs to lend *Happiness* to their body and mind. This is not easy; it requires eligibility, which is acquired after years of hard work and dedication. Only a miniscule minority of less than 5-10 percent people become successful. There is however, another process, where the body-brain itself creates *Happiness*, without the help of any external entity. Unlike the first process; where external entities are earned to provide happiness to body; in the second process, the body creates loads of pleasures, happiness and satisfaction for its own utility. This second process is probably tougher.

It also requires eligibilities; very different from the former and one that is rare and available only to handfuls.

The eligibilities seem two-fold – first and foremost is probably the eligibility to realize and internalize the very idea-idealism of dualism of consciousness, in terms of ‘I’ and ‘Me’. Secondly, there are these very precious and hugely satisfying processes of witnessing realities in their holism and multidimensionality. This requires eligibility to actualize and experience the probability of *I Witnessing Me*. Very naturally; the questions come – What are these eligibilities? How do they come about? More importantly; what ultimate attainments this eligibility shall lead to?

The very reality of ‘I’ is mesmerizing as well as mystical. This precarious and probabilistic relationship between ‘I’ and ‘Me’ is far more magical. The potential of *I* and its relationship with cognitive imageries and landscapes are brilliant tools for creation of worth-utilities, which need no investment, stressful struggle and competitiveness with others. In fact, this internalization of happiness process is vitiated and emaciated when ‘I’ is mired in the depraved-criminalized external milieus and its scammed populist benchmarks of success-worth. This very realization in human consciousness is almost 3000 years old; duly documented in ancient Indian philosophy of Yoga.

This relationship of ‘I’ with ‘Me’, you, milieus and extensive realities beyond known and unknowable has scientific basis and is peripherally explainable; thought not fully. Many,

who are very sure of their intuitive perceptions as ultimate knowledge, are prompt to label all these as hallucinations and a psychedelic reality. They are not wholly wrong; though averse to holism of reality. Psychedelic states are very much like rituals, which one can accept as some inseparable part of religion but not religion itself. That is why, since early history; humanity and different means of inebriation have always been together. May be, it is not as unclear to say that rituals most necessarily came first; religion only followed them. Probably; those, who could manage to have the tough eligibility of *I Witnessing Me*; actualized and evolved to religion, even while mass majority of humans felt fruition in following rituals only. It is like mass majority of people feel it right to spend lives chasing happiness to body, even when the body itself has eligibilities to engender most precious of the happiness. Witnessing has probabilities, which ritualism of observance denies. Religion as internal utility-worth is denied as ritualism insists to define it as demonstrativeness of externalities. The science of ritualism and propensities of consciousness for demonstrativeness is another domain; not to be deliberated in this eBook. May be sometimes later; if life permits!

From great poets, painters, philosophers to common men; psychedelic state has lured everyone. This itself is probably the greatest proof that 'I' feels something good and worth being in a state, which lends its cognition and feel more latitude to journey into novel and alternative landscapes,

otherwise not possible. This is another dimension of *I Witnessing Me*.

There have been many instances of near death experiences narrated by people. Most people describe the feel and experience as something so uniquely pleasant that they felt like not coming back to life-living. There can be endless debate over the issue but one probability always remains that the 'I' is still there and it is clearly *witnessing* its 'Me' in some dimension of reality and certain manifestation of consciousness, the cognition of which is unique, calming and very pleasurable. It is hugely tough to describe the experience, which actualizes at the portals of impending nothingness and that too, to a cognitive registry of a person, whose body-brain must not be in a state, a normal and healthy people have. What is the eligibility of the momentous reality of the brain states, which makes such a witnessing possible? What does this very *calming and pleasurable* mean to the consciousness of a person, who is witnessing the very critical situation? All these questions and probable answers are very much part of the inventory of the idea-idealism of *I Witnessing Me*, in its holism and multidimensionality. The question of eligibilities apart; the primary inquisition is – Where is the inclination, time and mental pre-state for such aspects of life-living among mass majority of people, who are singularly obsessed and indulged in amassing avenues for happiness to their bodies.

Moreover; what psychedelic state does to consciousness and cognition of reality and what the human brain can engender, without the psychedelic substances, is anybody's guess. What rituals mean without the basis of religion and what religion can feel like, sans ritualism, is also anybody's guess. For that matter, eligibilities and readiness for cognitive journeys into probabilities of landscapes of brilliant experiences are also within easy predictability; if there is willingness for novelty and alternativeness.

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CHAPTER 3

Dimensionality of I and Witnessing

The perceptual states and their exciting varieties of cognitive feels are brain processes. This process is possible to be replicated as ritual by external help or probably even by medical intervention. The religion, however, starts beyond this ritualism and processes. The cognitive processes and perceptual multidimensionality are means but its conscious use for specific and desired ends requires eligibility. This eligibility requires personal and very conscious enterprise. We have already talked about how happiness is actualized in two-way processes. The fact however remains that even when happiness is induced and acquired through *ritualism* of external attainments-possessions; they are necessarily cognitized by the same

brain structures, which actualizes internal happiness sans ritualism.

Both religion and ritualism are expressions of the same 'I' but probably in different dimensions of 'Me'. May be; if consciousness has the eligibility to *witness*, it can align the *two* in singular symmetry and linearity. The 'I' is always witnessing, whatever way 'Me' toggles with probabilities. May be; observance and witnessing has the same relationship, as is between rituals and religion. It probably is a matter of cognitive registry in the brain states. This needs to be clearly understood...

Probably, the toughest realization or personal experience of 'I' about the probability of 'Me' is the reality of Death – the Finality of Mortality. It is believed that mass majority of people are scared or at least uneasy-unsettled with the idea of their own death. This fear or unease is however not singularly expressed and processed. Different people accept their mortality in different ways. The apprehension and nervousness have many shades of cognition and manifestation. The process of *I Witnessing Me's* inevitability of nothingness, is singular reality for all living being but, its registry and experiences are multidimensional and shaded.

There is a golden prescription, which is handed to people, from pure perspective of science. It says; before you happened, there was an infinite time landscape of *nothingness*, which you didn't feel and experience. You

were born and became aware of your inevitable mortality but you are not anyway apprehensive or at any discomfort about the massive nothingness, which preceded your birth. The same nothingness and in similar magnitude shall prevail for you, after your death. There is no difference in two segregated pieces of nothingness, before and after your death. However, you fear and are unsettled about the *succeeding nothingness*, which is perceived as death. The *preceding nothingness*, before your birth, is the same death but it doesn't feel and experience as same.

The future and past may be equal and same entities but as *I Witness Me*, the cognitive realities of them become different. It is something like you see ground below from the fourth floor of your house and go down to look up at the fourth floor; the two views are not the same, even when the distance and other aspects of physicality are equal. It has got to do with some causality, which is there and impacts observance. The dimensions change and its feel alters as situation of observance changes. You fear looking down from the fourth floor but not looking up. Why?

Science says, there is no valid reason for fear of death as you must accept the later nothingness, as objectively and calmly, as you take the former one. Is it easy? Is it possible? No and yes! That probably is the cognitive difference between observance and witnessing. Is it? There may very well be some artistry of consciousness and

awareness, which could actualize a reality, beyond visceral feel and experiences? Is it?

This prescription of objectivity and logicality apart; you shall still find it tough to handle the idea, feel and cognition of your death. Why? Why is it that the former nothingness is not scary but the later nothingness is? This may have many interpretations. However, one of the probabilities seems that there is this reality of '*I and Me*', sandwiched between the two nothingnesses. The infinity of time and space, before my birth, which is somewhat a singular nothingness for me, is not unsettling as there is no element of 'I' in that nothingness landscape. It happened before 'I' happened and its definitive sense of 'Me' happened. The later nothingness is unsettling as there is a definitive 'I', which cannot in any powerful ways be dissuaded not to witness 'Me' in the infiniteness of nothingness, which shall succeed my death. This registry of reality is cognitive but it has its elements of truth embedded in physicality of actuality of body-brain. This *I Witnessing Me* is structurally embedded in the very design of brain states. Its cognitive manifestations however have subjective and personal journeys.

This potent and unputdownable reality of '*I Witnessing Me*' is so unique, mystical and mesmerizing that almost every reality, comforting or uncomfortable, has to be contextual to it. The context or filter of *I As It Witnesses Me* cannot be done away with. Since over 3000 years, ancient

spiritualism-philosophy and now modern science are deliberating this phenomenon of '*I Witnessing Me*' and exploring the probability of 'I', coming to a stage of cognition, where it has the empowered and evolved artistry of *witnessing* realities, in which 'Me' stands in poised and lasting peace-sanity with all probabilities. This is science of body-brain, as well as artistry of Consciousness.

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CHAPTER 4

Brain Landscape of I, Me and Witnessing

There is a sense and feel of duality and hence a confusion, in the expression of *I Witnessing Me*. There seems a suggestion that consciousness is in layers and dimensions. Even ancient spiritual philosophy accepted that and contemporary science unravels this mystical experience. Science and its neuroscience breakthroughs have deciphered that Consciousness – this very subjective, personal and individualistic sense of 'I', as distinct and segregated from all others, is in layers and dimensions. Therefore duality is probably not the appropriate term. This I and Me dualism actually has many shades. Science says, consciousness is in seven layers and this singular term is like a *suitcase*, which packs so many generic entities associated with personal sense of agency.

Broadly, everyone knows about three layers of 'I' – unconscious, subconscious and conscious. Somehow, these three layers are related with three distinct layers of human brain – brain stem, cerebellum and cerebrum. These three layers of human brain are also referred as stem, limbic system and cortex system. Popularly, they are classified as reptilian brain, monkey-mammalian brain and human brain. They are typically assigned the roles of unconscious, subconscious and conscious states of awareness respectively.

The idea of *I Witnessing Me*, emanates out of this division of the three main parts of human brain, qualifying human brain to be the only organ, which is actually a multi-organ, having three different parts, evolved in different timelines, over millions of years, yet functioning as a wonderful cooperative. Without going into details of pure scientific facts about neural plexuses and their complex functioning, we just need to understand that there are massive unconscious and subconscious processes going on within our brain and body, which we are never aware of. The brain stem and limbic system handles them silently and our conscious self is not even aware of them. However, these silent unconscious-subconscious processes result in many effects, which are perceptible and even explicit. These effects are registered as experiences and their memories. The unconscious-subconscious processes then become available for awareness and conscious registry.

You eat loads of food, they are digested in your metabolic tracts and you are not aware of the complex processes going on inside your body. Science says, the trillions of bacteria in your gut *decide* what food you like and relish and you shall never accept. The processes of this *reality* are subconscious. However, many hours later, when you feel the urge and go to toilet; you are aware that your stomach is upset and it had troubles with digestion. You saw something nasty and spontaneously anger took you over. You fought with people. Minutes or hours later, you become aware that this incident could have been averted or handled more peacefully-amicably.

The unconscious-subconscious intentionality (behavior-action) is auto-processes and is not available for immediate and aware registry of 'I'. However, even in unconscious and subconscious intentionality, there is a definitive 'Me', very much involved and subject to their impact on 'I' but the 'I' does not seem aware and in conscious control over these *Me*. They become available for awareness and possible control, only after they happen and present themselves in another dimension of reality. This dimension is the landscape of interaction of 'I' with external milieus.

Since ages, thousands of years back; humanity realized, as many causalities of subconscious domains are available for actualization and awareness post-intentionality, in terms of experiences; it was possible to *witness* them, even when they are in pre-intentionality dimension. This possibility

emerged and acquired high probability as humanity understood that all processes of causalities, whether tangible-explicit or intangible-implicit; are in some interaction with external milieus and as they interact, their effects or emergent outcomes become available for awareness and conscious registry. They also realized that all such emergent outcomes leave behind some patterns and symmetrical positioning, which can be used to decipher the primary causalities, which engendered them. This cause-effect cyclicity led them to decipher many processes, which were hitherto in unconscious-subconscious domains. The experience-memory structures of brain are designed to witness realities in all dimensions, through non-intuitive cognition.

This *I Witnessing Me* is structurally embedded in brain states itself and its functionality, though multidimensional, is amenable to patterned understanding. This is science but has larger elements of personal artistry to actualize the optimal potentials of the landscape of *I Witnessing Me*. This artistry has been elaborated in ancient Oriental traditions of *Yoga* and *Buddhist* philosophies. Modern day art of *Vipasana* is related to this very idea. However, most of these artistries are very restrictive as they have become hugely ritualistic. It is another reality for long deliberation as how democratization of idealism emaciates its shiny verve and renders it to mediocrity of ritualistic pragmatism.

The science and artistry behind the idea and idealism of *I Witnessing Me* has to be understood in holism, totality and entirety. Science tells us that the unconscious, subconscious and conscious are three different and possibly segregated layers of 'I'. They are handled by different brain states but as all brain parts and plexuses work in a fine-tuned cooperative mechanism, there is an embedded continuum in the three layers of unconscious, subconscious and conscious. They are linked in a cyclicity, where each affects and shapes other and in turn gets conditioned and altered. That is why this continuum makes it possible to enlarge the domain and landscape of Conscious, to bring more and more spaces of subconscious into it. This artistry is not an auto-process but attainable only after persevered practice of highly aware consciousness, known as *Higher Consciousness*. This higher consciousness, its science and artistry is very much at the core of the idea and idealism of *I Witnessing Me*.

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CHAPTER 5

Consciousness, Intentionality and Milieus

Somehow, since thousands of years, this very probability or hypothesis of *I Witnessing Me* has been the very basis of philosophies. The personhood, its feel about individuality, its interactions with external milieus and their experiences,

the impact of such experiences on personhood et al were agenda of philosophical interests. They all emerged out of the three elements of *I*, *Me* and *Milieus*. Later, especially in modern and contemporary times, science took over the agenda and added its researched and experimented discoveries to the existing knowledge of humanity about the above-mentioned domain. Both philosophy as well as science has common agenda and the singular aim and purpose of all their endeavors are to understand reality better and create such knowledge, which could make life-living better for every human being.

An individual can do the same. He or she does not need to be either a philosopher or a scientist to make his or her life better. It is available for any common person, who is open to the idea of *I Witnessing Me* and practices the artistry involved in these processes of witnessing. It is however important to understand the science behind the artistry and purpose shaping up the artistry.

It is a huge facility for a person to understand some ideas, which modern science has facilitated for us. First is the domain of *Consciousness*, second is the landscape of *Intentionality* and third is the dimension of *Interactional Experiences* between intentionality and external milieus. The science behind these three aspects is complex and detailed. We are not going into them but every aware person must delve deep into contemporary scientific knowledge about them. We talk about them at the end of

the eBook. Here, we shall just understand them in general terms of convenience.

First we talk about I. For convenience and facilitation of understanding, we can accept the hypothesis that *I* is about Consciousness. This 'I' is the sum totality of your experiences and memories, which are stored in brain states and grows with the passage of time. In the probability of reality of *I Witnessing Me*, this 'I' is what you feel of yourself, as you exist and stand at a point of time and space. This 'I' is conditioned and shaped up by three critical elements – sense of time, experiences and memories. At any moment, your sense of 'I' is an emergent representation of the three elements, you have been through, stand in contemporaneousness as well as perception of a time and space ahead. This 'I' is something like a spectator watching a play at the theatre. The difference in the life-living theatre is that the 'I' is witnessing 'Me' and its contextual situations with milieus.

What then is this 'Me', which the 'I' is witnessing or is supposed to witness? This perceptual or cognitive differentiation between *I* and *Me* is cryptic. This probably is what scientists call the hard problem of consciousness. We have talked that consciousness may be in layers but it is in continuum. That is why; there may not actually be a segregation of *I* and *Me* but, they may seem cognitively different dimensions of personal self, in different functional landscapes. This sounds mystical but has its seeds in

structural mechanisms and processes of brain states as well as the complexities involved.

Again, for convenience and facilitation of understanding, we can accept the hypothesis that when we say *I Witnessing Me*; this 'Me' is the shades of *Intentionality*, playing out in external milieus, interacting with society-culture-polity and in turn generating experiences for 'I'. These experiences later form as long term memories, which shape up and condition 'I'. In other words; in the aphorism, *I Witnessing Me*, the **Consciousness is witnessing its own Intentionality**.

What this Intentionality is? It is the causality, for the organism to lead its interactional choices or decisions vis-à-vis the external milieus. The brain processes signals from external milieu, the consciousness layers of 'I' perceives a threat perception and prompt comes the Intentionality to run away. There could have been alternative choices too. However, as Intentionality was arrived at, it was carried out by body, which may be referred as *Me*. In simplified generality, we can say, *I* perceived a situation and the *Me* carried out the Intentionality. At brain levels however, this is very complex and layered reality. The continuum of three layers of consciousness may make all perceptions as overlapping.

Everything is a reality engendered in the brain states. If consciousness is hypothesized as emergence of neural plexus functionality; Intentionality too is brain-processed

reality. It is perplexing and complicated. Among scientists, there may be debates and differences over brain functioning and its pivotal role in engendering consciousness or intentionality but we for all practical purposes can accept that all emerging realities, which we feel, are outcomes of brain's complex processing mechanisms. That is probably why we can say the brain states present all dimensions and landscapes, which may have a feel of segregation but they are all part of continuum.

The third dimension of brain engendered reality is the interactional experiences, which the functional aspects of I and Me bring about. They are all Information, which the brain states process. The initial sensory perception is supplied to brain as information. The perception-creation for I is information and the Intentionality, which these information engender, is also information. Very naturally, what emerges out of the interactions between the Me and milieus, are also information. This hypothesize that all interactional experiences are registered in brain states and they form the memories for 'I' to use in future information processing. These memories can be short term and long term. Then, there are processes for recall and replication of the memories, when required. How memories in subconscious domain of brain states move up to conscious awareness after recall are complex science. This however is part of witnessing repertoire.

From the perspective of science; scientists have been successful in unraveling and deciphering the *correlates* of the complex brain functioning, which match up or align the neural activities to outcomes of intentionality. However, they have not been successful in arriving at a definitive and singularly logical *causality* of these processes. What does this mean? It means, science can say, **this** happens in the brain for **that** to happen in terms of externally realizable behavior-action. This neural procedure emerges in brain states, which engenders that specific intentionality of action-behavior in humans.

That is why modern neuroscientists can predict without fail, seven seconds before you actually decide on something. It is because they can now decipher the neural correlates, which translates into a specific intentionality of behavior-action choices. However, they cannot say with surety as why a set of neural plexus activity creates a specific feel and actualization of certain choices and decisions in humans.

From the perspective of ancient spiritualism and philosophies, it can be said that the correlates may not reveal the causality but still, it can be a good parameter for a person to skillfully use the embedded information in that parameter for his or her own wellness and successes. The *causality* in scientific parlance and actuality is different than what an average person can accept. For practical purposes though, this scientific knowledge of correlates

itself is good enough to design and devise effective *patterns* of personal wellness goals and attainments. This we need to talk about.

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CHAPTER 6

Repertoire of Witnessing and Idea of Intellect

It shall be of immense utility if we talk about the repertoire of *Witnessing*. We have essentially hypothesized so far that whatever may be conflicts, confusion or unfinished agenda in scientific world and their differences about the reality of consciousness and reality of milieus; we for our restrictive practical and personal usage and benefit, can use the modern knowledge and contemporary scientific information for our larger and deeper wellness. This is what we are calling as artistry, available at personal space of maneuvering. The repertoire of witnessing is also in the same domain of personal and practical interpretation of its realities.

We have hypothesized that in the continuum of unconscious-subconscious and conscious; which engenders intentionality and its interactional experiences-memories,

we can visualize and segregate the landscapes of 'I' and 'Me'. In the continuity of this exercise, we can also visualize and actualize what is the witnessing process and what its repertoire can be. This we are dealing with in coming paragraphs.

There seems to be two expansive landscapes, where *witnessing* is probable and has utilities for wellness. There are two broad milieus – internal milieu, which is within the body domain, where huge amount of complex processes are incessantly going on. They condition and shape up consciousness and intentionality. That is why it is of huge importance that witnessing happens in this milieu or internal landscape. It is such a tragedy that mass majority of people neither have the awareness nor inclination to know about processes within body and brain. This makes witnessing an impossibility.

Then, there is an external milieu, outside the body, in physical space of society-cultures, where the body interacts with others and many intangible insinuations. These interactions in external landscape also conditions and shapes up consciousness and intentionality. That is why this external milieu also presents a big and critical landscape for witnessing. The external milieus of society-cultures-polity-economy-faith et al have become so complex, depraved and criminalized that it requires huge amount of personal preparedness to unravel and understand true-real-right processes, which condition and

shape up consciousness and intentionality. There is huge load of fake, fudged and scammed information in external milieus, which makes witnessing a harder task, requiring very aware personhood. Tragically, most people are neither aware nor inclined to witness reality.

There is another landscape, which is available for witnessing and has brilliant utilities and worth. We shall talk about that in a while but before that, there is a need to talk about a hypothesis, which shall facilitate the idea and idealism of witnessing process and the landscapes available for witnessing. This hypothesis is about human brain and how it works its ways with all realities.

Consciousness and intentionality is not something exclusive to humans. The animals have them too. Therefore, it is crucial to understand what is there in human brain structures and functionality, which makes human consciousness and intentionality different and superior than that of animals. This understanding may facilitate the idea and idealism of *witnessing*. It is the complexity of human brain and its capacity to experience its own Self and being, which is the cardinal difference. The new and evolved layer of human brain makes it possible for us to experience the 'Self' as some protagonist of behavior-action. The most recently evolved brain layers, especially the prefrontal cortex seems to have this exclusively human faculty of mediating between conflicting intentionality of consciousness in the complex human milieus. This

mediating facility actually seems like a higher information processing where part of the brain states *witnesses* different probabilities of a situation and then decides on a specific intentionality. What this witnessing actually means in terms of brain functioning or neural networks is not fully known.

This mediating or witnessing processes of brain happens as there is a definitive presence of 'I' in different experiences stored as memories, which the interactions of Intentionality with external milieus create. Moreover, there are other set of experiences, which are not interactional but actualized out of learning of experiences from collective information pool of humanity. This is part of academics as well as personal learning of choice. The experiences of 'Me', in terms of memories of events as well as learnt information, facilitate the higher consciousness function of witnessing and mediating.

The experiences are the building blocks of knowledge, which in turn evolve deeper experiences. We have knowledge because we can experience and we can experience because we have knowledge. This very facility stands human apart from animals. This cyclicity of experience and knowledge evolves the typical human facilities and faculties of thoughtfulness and retrospection. The thoughtfulness probably emanates out of the brain's capability to experience different situations as

probabilities, where alternative intentionality can lead to better successes.

Secondly, animals are conscious and they have intentionality. Their brains also allow changes in behavior and action, necessitated by changes in milieus. Most humans also perform the same task in majority of their life-living journey. However, what makes a human superior to animals is its ability to control and change the self and external milieus. Animalism is all about subconscious living, where even adjustments to intentionality are auto-process, which animals do not experience and feel. Humans feel and experience and therefore have the ability to have conscious control over their behavior-actions (intentionality). They then extend their conscious choices to effect changes in the milieus itself, which animals cannot.

Therefore, we can hypothesize that being human means having two very powerful pathways, which are exclusive to humans. They are, first the capacity to experience Self, which creates a personal sense of agency in humans - a definitive 'I', which can feel and have distinct memories of different shades of behavior-action, performed by 'Me'. Secondly, being human means a powerful individuality, which can exercise conscious and conscientious control over his or her behavior-actions.

Therefore, if we have to hypothesize about what truly is the repertoire of **witnessing**, in the aphorism of *I Witnessing*

Me, we can say the witnessing is about conscious and thoughtful cognition and internalization of all those processes, which engender **experiences** and **control** in life-living. Very naturally, as we humans have large parts of brain common to most animals, there are processes, which innately represent animalistic, subconscious and auto-mode value-neutral elements. Therefore, being human necessitates awareness of highest quality-quantity and conscientious control on subconscious intentionality.

Witnessing therefore is a conscious, conscientious, thoughtful and judicious observance, which willfully aligns consciousness as well as intentionality to the objectivity, logicity and holism of Reality. Witnessing is the process whereby 'I', in a way, sits as a *guard* and *judge* at the very portals of consciousness, to filter and contextualize all incoming information to the brain states as stimuli, as well as all outgoing information as representations of intentionality in the forms of behavior-action.

This in other word is the role of **Intellect**. Science says, intellect is not a mechanism segregated from the instinctive structures of brain states. However, intellect is emergence out of the very aware and judicious processes of *I Witnessing Me*. This means, witnessing is also the pre-state of dawn of intellect. The intellect in turn empowers and evolves the effectiveness of the artistry of witnessing. It also means; Intellect may be exclusive endowment of humans but its emergence happens from the same brain

states, which we share with most animals. This itself means; the humanism is embedded part of animalistic regime but a definitive evolution through conscious artistry of human enterprise. This needs to be understood. The relationship between *Witnessing* and *Intellect* is a complex reality but the very basis of humanism as well as human wellness success.

There are twin themes, which may be accepted as defining, identifying and shaping **True** and **Real** Intellect –

1. This ever evolving and constantly maturing ability to allow and lead one's cognitive entrepreneurship to journey all 'Landscape of Probabilities', without much trepidation and painfulness. This *journeying* is a conscious *witnessing* process. The neural network of brain is brilliantly probabilistic and if Consciousness does not inhibit it, with barriers of fear, insecurities, dogmatic diktats and cultural benchmarking of successes; it facilitates and engenders novel and even 'bizarre' cognitions. This in turn opens up the portals of novel and alternative experiences. More cognitive liberty we allow and welcome to our Consciousness; larger and better are the dimensions of emergent experiences. This is magnificent profitability and possession. This ***Intellect, as a witnessing process***, leads us to true and real richness.
2. This ever evolving and constantly maturing ability to systematically 'unlearn' the old-archaic and

archetypal cultural mind and its acceptances to galvanize the installation and entrenchment of novel, objective, scientific 'learning'; facilitating and expanding the landscape of probabilistic cognitions, as mentioned above. Unlearning clears and weeds out the conscious-spaces, which our old, archaic and populist cultural insinuations installed since we were born. This creates a willing and new space for novel and alternative experiences. Unlearning is more difficult than learning, as it requires a witnessing process of one's own scammed and vitiated Intentionality, stored in the subconscious inventory of memories. Witnessing one's own stupidity and acceptance of hypocrisies of self are toughest. Probably, in the repertoire of I Witnessing Me, unlearning processes are most crucial and equally thorny. But then' this ***Intellect, as a witnessing process***, leads us to true and real richness.

These twin elements of anyone's consciousness are now hugely facilitated by the exponential advancement of scientific information in so many domains of knowledge; especially in the domains of neuroscience, molecular biology and artificial intelligence. Therefore, essentially, Intellect is something every human must have as it alone qualifies him or her to be a true and real human. The processes for evolution and emergence of Intellect are entrenched in the cyclicity of unlearning and learning. This is facilitated by conscious and conscientious process

of *I Witnessing Me*. The I Witnessing Me facilitates evolution to higher consciousness, which in turn leads to true and real Intellect. This intellect is wellness.

This entire process of witnessing must also be understood from the perspective of spiritualism; as documented in ancient Oriental philosophies, dating over 3000 years back. This shall facilitate the understanding of the artistry part of the science of witnessing. This holism is ideal for wellness.

Higher conscious is not an external mechanism of body and brain but a specificity of the body-mind media itself. To doubt, to question to accept something different and non-conformist to one's own knowledge and belief is the seed stage of higher consciousness. It has been mentioned in ancient wisdom that those who begin the process of higher consciousness, before they reach the stage of consciousness are the blessed ones. It has to be understood.

In ancient Indian traditions, there is clear instruction to understand the dualism of observance and witnessing. They use the Sanskrit word '*Prateeti*', which means the cognitive feel of something, different from Reality. It hints at the fact that what you observe may only be a different feel of the actual reality. The ancient Yoga philosophy has also listed the four situations, in which a person can have different feel of a reality, which may be untrue, fake or partial. We do not go into detail here but the mention of the term '*Prateeti*' is for understanding as skepticism is a

very powerful and useful tool for any person, who wishes to arrive at higher consciousness. As we said above, to doubt, to question and to have the willingness to accept one's own stupidity-hypocrisy is primary witnessing process.

This happens when parents play their rightful role and allow a child to grow in a family environment where skepticism and questioning is encouraged and rewarded. This shall implant energy of skepticism deep in subconscious, helping the child to grow his or her conscious self, preparing the platform for the child to evolve his or her higher consciousness early and strong. The process of self-skepticism is the earliest practice of a child to induce this dualism between 'I' and 'Me', which shall later facilitate him or her to practice the artistry of *I Witnessing Me*. Then comes the role of society, culture, religion, polity and economy, where a growing man or woman must continue to have the same liberty to question and evolve. It is human tragedy that neither family, nor society-culture-polity-faith accept and encourage questioning by an individual. They seek slaves; not intellect.

Higher Consciousness of an individual is his or her understanding and acceptance of the idea of *Holism of Reality*. This holism of reality is seeded by the powerful energy of skepticism. A young child or a maturing teen may be accepted as moving towards evolving to higher consciousness if he or she asks questions and is not only

allowed but also encouraged by family, friends, peers, society, politics and cultures to keep asking questions and strive for alternative answers. And, more importantly, all the while keep respecting other's questions and their respective answers. This is also the role of all milieus to install mutuality of respect in every individual towards 'others'. This is the pre-state of Intellect and therefore must be assigned as unputdownable fundamental right of every person.

From ancient times, dating back to over 3000 years, philosophy as well as spiritualism has talked about arriving at this holism of higher consciousness for attainment of sanity, purpose and poise. In ancient Indian traditions, every young person, even women in those early days were encouraged to indulge in debate and questioning. The Yogic philosophy spoke of evolving consciousness to such a stage where it is aligned and assimilated to the holism of cosmic causality, rising above the microcosmic causalities of body, mind and milieus. The very word Yoga (Union) means this emancipation of an individual from localized and reactionary causalities and assimilation into the more holistic, objective and macrocosmic causality of the cosmos. This is about the repertoire of witnessing.

The Buddhist philosophy also speaks of the same eventuality but in a slightly different language. The difference is only linguistic; the intent of the content is the same. Buddhist philosophy speaks of observance of all

elements of context and relativism of causalities that are there within and outside the body-mind media. It also suggests the principle of final utility of holism by 'prescribing' the mystical 'middle-path'. This middle path is actually the hint at holism as the middle is symbol of having the reality of everything. The Yogic philosophy also spoke of 'Witness-Mode' consciousness as situation of higher consciousness, which stands aloof and away from body-mind media and could 'witness' with objectivity every sensory causalities that the media receives and transmits.

The western spiritual philosophy of 'Do not be, you shall be' also hints at the same notion. It speaks of the realism that if you do not become the 'being' that is shaped and designed by the causalities of the body-mind media, you shall become the true and real 'being' - the higher consciousness of Holism.

Here, it is important to mention that in ancient Indian philosophy, there is a mention of a step further in evolution to ultimate empowerment. We have talked about the need for the higher consciousness to objectively and logically witness the causality and its context and relativism for attainment of sanity, system, order, purpose and poise. The Yogic philosophy and spiritualism however accepts this as only the first step towards total empowerment and emancipation. This is perfectly in line with contemporary scientific realism too. It says, the consciousness, or for that matter higher consciousness must also be witnessed. This

is tough. If higher consciousness is a *Media*, witnessing all cognitions and causalities within and outside, what is the other Media, which shall witness the media of higher consciousness? This is the third landscape of witnessing, we earlier talked about.

This third landscape or dimension of witnessing is exclusively human, as it emanates out of processes, which only a complex and oriented brain like that of humans can orchestrate. Human brain as a media does not only process information; it also manufactures information. Popularly, we call this process as imagination. Scientifically, the brain states play out different probabilities of permutations and combinations of available information, stored in brain states as memories of experiences. This facility and faculty of human brain endows it the capability to innovate and induce changes in its milieus.

This process however requires eligibility and is not automatically available to all humans. This ability to imagine and innovate is an evolving and emergent empowerment of an individual. It is emergence process of prolonged cyclicity of experience and knowledge. As complexities of experiences and knowledge grow and evolve; the landscape of witnessing enlarges and witnessing process itself expands to novel and alternative pathways. It requires not only large inventory of critical information, beyond populist reality spectrum, but also a non-intuitive cognition and thoughtfulness to journey

probabilities, which may even stand in conflict with dominant populist perceptions.

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CHAPTER 7

Higher Purpose and True Wealth

Finally, we must also talk about the *higher purpose* of witnessing. We can also call it a novel and alternative purpose of witnessing. This needs very non-intuitive cognition and a very liberal acceptance of reality. The reality entrenched in *I Witnessing Me* is very probabilistic and even beyond regular and intuitive perceptions. To understand the true and real purpose of the witnessing processes in its holism, entirety and totality needs acceptance of a very crucial hypothesis, which modern science facilitates for us. We talk about them briefly though.

There is a hypothesis in modern science that evolution designed us to have very localized consciousness and a rather restricted cognition of reality. Evolution is primarily a calibrated journey of brain, towards attainment of a cognitive system, which optimizes survival fitness or eligibility. The reason for localized consciousness and restricted cognition of reality is evolution's hypothesized

game-plan to design the fittest species for optimality of survival. It surely succeeded. But the hypothesis is that this survival of fittest, eventuality creating humans, also ensured that most humans live out their lives in a very narrow band of reality; happily oblivious of the vastness and variety of reality in its holism and entirety.

Look at the cosmos. There is a design; pattern and symmetry in the vast universe. Then, there are scales, magnitude, dimensions and diversities. All of them are in massive stretches, the extremes of their two ends is beyond intuitive perception and feel of average person. Our own solar system seems huge and beyond our perceptions. However, there are billions of Suns like ours in our galaxy called milky-way and the universe has billions of such galaxies still, all of these occupy only 5-6 percent of total universe. Our observance is so irrelevantly minuscule as we cannot see beyond 16 kilometers. The cosmos is however over 90 billion light years apart. It is such a brilliance of science that it enabled humanity to *witness* them all. This witnessing is beyond and also independent of observance.

In a lifetime, which is as short as or, as long as 80-90 years; mass majority of people cannot witness them, their beauty and exhilarating experiences, as they rely on their intuitive observance alone and wade through a very localized ambient milieu to ensure survival fitness. The livelihood question, enough wealth to possess consumptive happiness

and raising children are primary survival fitness agenda, which consumes these 80-90 years. This is the threadbare bandwidth of reality, which is the whole *cosmos* for 99 percent humans. Almost 100 percent animals do the same; probably with better survival fitness intelligence. Only a handful witness and they experience life; not survival fitness.

In modern scientific parlance, all realities are **Information** – we and our lives are also Information. The information and its interacting plexuses engender what we have discussed as *Intentionality*. This intentionality seeks a ‘Media’ of expression to energize its incessant evolution. This media observes but can witness. Knowledge, which is popularly known as science, is inquiry into Information – in its originality as well as evolutionary finality. Scientists call it **Landscape**.

Our lives and living experiences therefore have them all – *Design; Pattern, Symmetry, Scales, Magnitude, Dimensions, Diversities, Information, Intentionality, Media, et al.* We, our body, our brain prowess, our consciousness are a poor and insufficient **Media** to decipher and unravel them all in their holism. Only knowledge keeps enabling and empowering this poor media to evolve and expand the width and depth of perceptions and awareness. Knowing about them all is a journey towards optimization of the best of potentials of self or consciousness, which life-living offers the rare opportunity to experience.

This empowerment of *witnessing* reality in its cosmic holism; this eligibility to experience the optimization of potential of bandwidth of reality, is a process, which is a huge **Wealth** and massive **Contentment**. It requires a novel and alternative cognition and consciousness to internalize this contentment. This evolves as one consciously aligns with the humility and acceptance that experiencing and then internalizing realities in its unlimited probabilities is the ultimate process of perpetuity of happiness. The bliss and contentment augments and expands as landscape of *witness-able* realities enlarges. This happens as knowledge grows. We experience as we have knowledge and we have knowledge as we can experience.

Human body and mind are huge marvels of nature. For that matter, all bodies and minds of all living being are. Since ages, whether it be philosophy or spiritualism; primary human inquisitiveness always hovered around dynamics of human body-mind and its relationships with realities in external milieus. Since thousands of years, aware and evolved people looked for understanding these basic issues. Contemporary science has unraveled so much now. It was realized since thousands of years and now science confirms it that human body and mind has huge potentials but average person does not use even a fraction of these potentials as they are not aware of them. They are wired to observe the island of survival fitness but their true

potential is in witnessing the vast ocean of reality and experiencing them.

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Epilogue

I always accept what a very iconic scientist said – If you can't make someone understand, it means you haven't understood it. However, with all humility and innocent honesty, I wish to add that the above reality may be very true for *ideas* but probably not always for *experiences*. It is tough to express your experience and reach it out to others. You can successfully explain the idea of love but it shall be many times tougher to communicate the experiences love unraveled in your consciousness. Still, a failure is a failure and it is good idea to accept it with humility. I am a stupid and not even literate, considering what knowledge is there to be witnessed and experienced. Therefore, it is optimal probability that I have failed in expressing, what I intended to, about the idea and experience of *I Witnessing Me*.

Moreover, as I always say, what is there to be told and understood is a rather one or two line hypothesis. However, the same has to journey many pages and thousands of words to present its optimality in diverse ways of probable dimensions. This is the trouble with sharing of Intentionality. However, this also stands as a

huge joy. In this eBook; my *two-line* hypothesis is – Evolution designed human mind to restrict itself to a very limited reality for survival fitness. It therefore installed powerful emotion of ***fear*** to keep humans within safety of repetitive reality. The six core emotions of Fear, Happiness, Sadness, Anger, Surprise and Disgust were installed in brain to *enslave* humans. For true and real success and wellness, we need to witness these emotions, as they restrict our intentionality and block the expansive landscapes of novel and alternative experiences. My humble and sincere one-line request is – Drop fear, witness it and other emotions, witness intentionality, unlearn and learn and then; embark on a journey of blissfulness of experiences.

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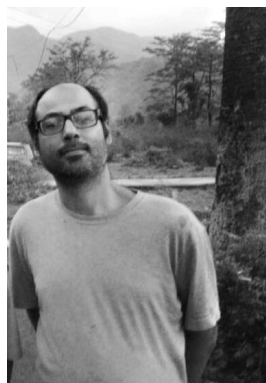
A Humble Request

I very humbly invite you to some of my other eBooks, which shall facilitate your journey in optimizing your true potentials. I know you understand that contemporary scientific knowledge about different shades of realities has the potential of leading us to larger and better wellness successes. These eBooks delve into the modern and contemporary scientific knowledge. They may facilitate larger and deeper understanding of the ideas and experiences we have deliberated in this eBook. Thanks. All best!



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About The Author



People say, what conspire to make you what you finally become are always behind the veil of intangibility. Someone called it 'Intangible-Affectors'. Inquisitiveness was the soil, I was born with and the seeds, these intangible-affectors planted in me made me somewhat analytical. My long stint in media, in different capacities as journalist, as brand professional and strategic planning, conspired too! However, I must say it with all innocence at my behest that the chief conspirators of my making have

been the loads of beautiful and multi-dimensional people as well as ideas that traversed along me, in my life journey so far. The mutuality and innocence of love and compassion always prevailed and magically worked as the catalyst in my learning and most importantly, unlearning from these people, ideas as well as situations. Unconsciously, these amazing people and my own stupidly non-intuitive cognition also worked out to be the live theatres of my experiments with my life's scripts. I, sharing with you what I have internalized as body-mind Media, is essentially my very modest way to express my gratitude for all of them. In my stupidities is my innocence of love for all my beautifully worthy conspirators!

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